*539 NOW there was a Sultan from amongst the Sultans who ruled Iraq before the days of the Ottomans, and his name was Hajji Ali. And this Sultan had only one son, the Amir Kheyyun, who was a youth of twenty years, so handsome of the face that when he passed through the city the people would come out and throng the streets, and so dense were the crowds that not even a flea could pass through the town. And the Amir Kheyyun was famous in battle, for he commanded the armies of the Sultan, and he challenged the enemies of the Sultan his father to single combat, and used to kill them
•[593] in front of their armies. And he obeyed the commands of the Sultan his father in everything, for this is the custom of the Arabs.

So one day the Sultan, Hajji Ali, sent for his son, Kheyyun, and he said: In this world only one thing is certain and only one thing is known, and that is that death comes to every man, nor can a single man escape from it. And the time is not long nor shall many years pass before you are Sultan of this land in my place, but (may it be far from you) when you are dead who shall replace you? Therefore it is now suitable that you take a wife. But Kheyyun, the obedient son, refused the command of his father, nor did he heed his words. And he said: I have studied the matter, and I have read every book concerning women, which has been written by every wise man and philosopher of Iraq, of Persia, of India, of China and of Rome, and I have come to the conclusion that women are evil, and they are witches, nor is there truth and goodness in them. Therefore, how can a man take one of them for a wife?

*539 And the Sultan thought: This is only the foolishness of
626 youth. I will command my son to marry in the presence

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1

his relations take the bride into a special room which has been made ready with the best chairs and carpets the family possesses. There the mother of the groom gives tea and cakes to the bride and to the relations who have accompanied her, and one hour is spent on this entertainment. There are, of course, no men present in this room. The men are all sitting in the garden, as there are too many to entertain in the house, and they are being given tea by the father of the groom, and they are watching dancers who have been engaged to entertain them.

The bridegroom is sitting in the highest place in this party on a special throne, and he has his two 'wazirs', one on each side of him, and they should be dressed exactly as he is dressed, for when the groom bought cloth for his wedding suit he bought cloth also for the 'wazirs' and
[593] gave it to them. In this gathering the father of the groom sits in a lower place and the groom does not get up when his father rises, and he may smoke and address the gathering in front of his father, which he would normally be prevented from doing by Arab custom.

The moumin is sitting with them, and after they have been sitting for an hour or so the father of the groom says to the moumin: Let us go and bring the words of the girl. Then the moumin and the father of the groom go to the room of the women, and they knock on the door and cry: Clear the way, clear the way. And when the women of the house hear this they leave the room, and the bride is left sitting amongst her own relatives. And the moumin enters the room and he says to the girl: Good evening, and how are you? And after she has replied the moumin says: Do you consent, O my girl, to the happy marriage, and to the sum of one hundred dinars paid by So-and-so the son of So-and-so, to you, So-and-so the daughter of

[130] inhabit the mountainous districts near the 162 northeastern frontiers, constitute the largest 145 Moslem minority group. Racially and linguistically distinct, they make up about 15 to 20 per cent of the population. Other non-Arabic Moslem communities include about 50,000 each of Turkomans and Iranians, the majority of whom are also found in the northern provinces. Most of the Kurds and the Turkomans are Sunnites, but some adhere to minor heterodox sects; the Iranians are Shiites.

From 150,000 to 200,000 native Christians reside in Iraq. The Chaldeans, a sect which observes early Nestorian rites but owes allegiance to the Vatican, comprise the most numerous group. Other communities include some 30,000 Assyrians (Nestorians), refugees from Asia Minor in 1918, and smaller contingents belonging to the Armenian Orthodox, the Greek Orthodox, the Jacobite (Syrian Orthodox) and the Syrian 543 Catholic churches. Most of the Christian peoples live together in more or less separate ethnic and religious groups: about 70 per cent are settled in the northern provinces of Kirkuk, Mosul and Erbil, and a large proportion of the remainder in the cities of Baghdad and Basra. Prominent among other indigenous sects are the Yezidis, or so-called "devil-worshipers," about 30,000 of whom dwell in the districts near the Syrian border. A few thousand Sabians, famous as silver craftsmen, also live in Baghdad, Amarah and Basra.

191 Arabic is spoken by over three quarters of the population. Kurdish, Syriac and Turki, however, are recognized as official languages in limited areas in the north, while English is extensively used in the 593 larger cities. Although the Iraqi are pre- 162 dominantly Arabs, marked gradations in social structure are represented by the nomadic Bedouin tribes of the deserts, the "marsh Arabs" or primitive tribesmen of the Amarah and Hammar lakes region of the southern delta, the rural peasants and the townspeople. Up to 1950, the population included about 200,000 Jews, primarily of

Sephardic origin. The majority have since migrated to Israel, while probably less than 10,000 remain, subject to certain restrictions. Over 130,000 were transported to Israel by the Iraqi government in 1950-51. About 5,000 Palestinian refugees have settled in the country since the Arab-Israeli conflict in 1948. Small numbers of British, American and other nationalities also reside in the larger cities.

As a whole, Iraq is sparsely settled, with the population concentrated in the river valleys and in the rain-irrigated highland districts of the north. The most densely populated areas are found in the river valleys of the northern delta. In 1947, the density of population in the provinces of the upper delta region was calculated at 131 per square mile in Hilla and 104 in Baghdad. In the northern provinces of Mosul, Kirkuk and Erbil it averaged 31 to 39 per square mile, and in Sulaimaniya, on the eastern frontier, 62 per square mile. In the south, it ranged from 75 per square mile in Basra province to 42 in Amarah, while in Dulaim, on the upper reaches of the Euphrates, it did not exceed 10 per square mile. The population is essentially rural: over three quarters of the inhabitants live in some 8,000 small villages or in semipermanent settlements. The Bedouin, representing about 5 to 8 per cent of the total population, roam the deserts with their flocks, but many migrate seasonally to the towns in search of work. There are only 7 cities with over 40,000 inhabitants. The population of Baghdad, the capital, was estimated at between 900,000 and 1 million in 1952, including over 500,000 in the metropolitan area and several hundred thousand in the surrounding suburbs. The population of Mosul, a commercial center on the upper Tigris, totaled about 150,000, and of Kirkuk, the metropolis of the oil region, almost 75,000. Basra, the chief port, located on the Shatt al Arab, had a population of 90,000 to 100,000.

In spite of considerable progress in education within the last 30 years, the majority